merely thereby designate the things; the thought at the back of our minds is that by the word and the concept we can grasp the essence of the actions. We are still constantly led astray by words and actions, and are induced to think of things as simpler than they are, as separate, indivisible, existing in the absolute. Language contains a hidden philosophical mythology, which, however careful we may be, breaks out afresh at every moment. The belief in free will—that is to say, in similar facts and isolated facts—finds in language its continual apostle and advocate.

12.

THE FUNDAMENTAL ERRORS.—A man cannot feel any psychical pleasure or pain unless he is swayed by one of two illusions. Either he believes in the identity of certain facts, certain sensations, and in that case finds spiritual pleasure and pain in comparing present with past conditions and in noting their similarity or difference (as is invariably the case with recollection); or he believes in the freedom of the will, perhaps when he reflects, "I ought not to have done this," "This might have turned out differently," and from these reflections likewise he derives pleasure and pain. Without the errors that are rife in every psychical pain and pleasure, humanity would never have developed. For the root idea of humanity is that man is free in a world of bondage—man, the eternal wonder-worker, whether his deeds be good or evil—man, the amazing exception, the super-beast, the quasi-God, the mind of creation, the indispensable, the key-word